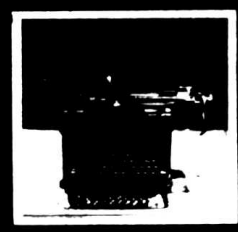
UHURU



BLACK COMMUNITY NEWS SERVICE

Vol.I No. 12 - Dec. 8, 1969 MONTREAL, CANADA PRICE 10c

UHURU - New Office Front at 2554 St. Antoine St. *(See page 4 & 5)*

Grey Cup for Ottawa - Grey Day for Blacks

The Grey Cup game is over! Ottawa Roughriders have triumphed! The two teams, Ottawa and the Saskatchewan RoughRiders came into the game quite evenly matched, but as events proved, Ottawa definitely deserved the victory.

There are four black players on the Ottawa team, namely Gene Gaines, Vic Washington, Margene Adkins and Wayne Smith while Saskatchewas has four brothers on their team, viz. George Reed, Ed McQuarters, Silas McKinnie and Bobby Thompson. Of the players themselves, George Reed of Saskatchewan, who was the western nominee for the Most Outstanding Player", has scored 12 touch-downs for the year, more than any other western player. Moreover, no ball-carrier came close to matching the 1,363 that this superstar gained, beside which, he was elected a member of Sports Canada All-Pro team. Other blacks who were chosen for this all-star team were Ed McQuarters of Saskatchewan, Margene Adkins and Vic Washington of Ottawa, Ellison Kelly of Hamilton, Dave Raimey and Mary Luster of Toronto. There is one Canadian on the team, that is rookie Wayne Smith who formerly played with the Halifax Buccaneers.

One of the highlights of the game was a 65 yard gain in play executed by George Reed of Saskatchewan, but however his team was not able to obtain the touchdown, even though they were just yards away from the goal line. Ottawa scored 4 touchdowns and a safety touch, while Saskatchewan scored one touchdown and obtained a safety, to make the final score 29-11.

However appearances can be very deceptive, for while white quarter-back Russ Jackson and his white "brothers" enjoyed champagne and congratulations amid the glare of flashbulbs, the Black players on the Ottawa team could not in spirit share in the general gaiety and revelry. Why? These Black stars have been insulted, spat upon and degraded in every form humanly possible.

Margene Adkins, who is playing his last season with the eastern conference team, admitted that the team is racist to the core, while Vic Washington "The Best Player of the Game" in last year's final has publicly stated that he is not desirous of playing for Ottawa any longer, one of the primary reasons being the racist treatment that the management metes out to its black employees.

Certain players are constantly followed by detectives, they are intimidated by the club's administration who tells them that "we want you Negro players to be discreet, because we

don't want these white people here to see the sense you've got" but, what is even worse, very often, blacks who are more capable than their white counterparts are not allowed to play because it doesn't look too good for a team to have too many blacks. This is the type of attitudes that black players have to put up with, not only in ottawa, but also in all Canadian clubs in general. Can you imagine that black players, not only here in Canada, but also in the United States often are made to undergo pschiatric examination, so that the "top brass" of the clubs can understand "where they are coming from?" "After all, these black players are a strange breed of animals who have no sense." This is the way in which the whites regard our brothers.

The representative of this paper, Uhuru, in covering this game, had to suffer the indignity of having to write notes in the open air, and brother, you better believe it, it was freezin' cold. What about the white reporters? These goodly gentlemen of the white, establishment-oriented, racist press were able to sit in the comfort of the heated press box, will all sorts of facilities at their disposal, and each paper was also able to have a photographer on the field itself, a privilege which was denied to "Uhuru".

What can one say? What can one conclude? White power rules everywhere, and the "gentlemanly" field of sports is certainly no exception. Thus, my dear brothers and sisters, the next time that you sit down in front of your television sets and cheer for the black stars and superstars, I hope that you can appreciate the torments, insults, and mental anguish that they have to endure in order to earn a living in the sports world.

by Edmund Michael

At top, brother Wayne Gray (Halifax), Bottom, left to right, brothers Vic Washington and Margene Atkins (USA), of the Ottawa RoughRiders pose for picture after a victorious game last Sunday, Nov. 30th, at the Autostade.

LETTERS

Dear Editor:

I read with great interest your feature article of even date and – as you noted in the final paragraph – I agree that your overall observations are accurate.

I am heartened, however, to find that in recent times the attitude of the black woman to her sister on the street is considerably improved: this feeling of being a complete stranger to one another is not at all as prevalent as when I arrived in Montreal four years ago.

I have also lived in apartment buildings where relations between black families have been most friendly or cordial if not quite familiar, and I have always disagreed with the attitude of quite a few sisters and brothers for not wanting to "live anywhere near too many black people". We have all to be given a chance in life as human beings and not looked upon by our own in the white context of "alien and inferior as long as we are "black hen chickens".

Specifically, however, I as a black woman recognize your comment of the Black man and his relationship with the white woman to be a sad truth. It is now being used by the white man as a powerful weapon – although he may pretend annoyance – to keep the Black race in subjection. He openly contends that the white woman is "socially identified" and will therefore be more desired and sought after by the Black man than would the Black woman. (See article in Glamour magazine of May 1969; note also the new trend in novels and motion pictures in black-white relationships. The white woman is always saving the Black man and helping him find himself.)

Hence so many of the cream of Black men (among them some strong local advocates of Blackness – dashiki and all) of average and exceptional mental and technical ability – after emerging from the rank and file as a professional or a skilled technician or tradesman will not even entertain the thought of a black wife and family, and if he already has one he sets about to get rid of them as soon as possible so as to acquire a white wife.

If he is unmarried, he is either dating white girls only or will ultimately since he sheds any black girls in his life with the excuse that they "will not understand" his not wanting to be tied down – or they do not measure up to his new standards and will keep him back thus wasting his time - or a white girl "helped" him and gives him sex more easily. The rationalizations vary but one thing is constant – the colour of the skin of the woman he eventually settles for: – with visions of success ahead he actively engages his énergies in building a solid base and a bright future for a white woman, and any thought or intention to really improve the lot of his sisters and brothers is furthest from his mind. He surrounds himself with others like him and they congratulate themselves that "they could not find any Black woman to fit in their lives although they tried very hard". Some of them even tell their white wives and girl-friends that the ARE better than us.

There may be some small validity to some of their contentions which are by no means insurmountable, but the fact is that the majority of Black women in the community do whatever is required of them to keep their Black husbands and boyfriends happy – but in many cases his constant involvement with white women is a source of deep misery to us all whether or not we are directly affected.

It is no more fair to compare us economically or culturally with white women than it would be for us to compare our male counterpart with the white man in the surroundings: his opportunity for education, employment and advancement far exceeds that of the Black man. Therefore, when the Black man argues for a place for himself in the general stream of things he is told by the white man that his standards are not high enough and he cannot fit in – he will slow progress and waste valuable time. The Black man in turn argues that he must be allowed to live: he should be shown what to do and given a chance to learn and some tolerance in the process of learning so that he can meet the required standard. But whenever he succeeds he turns to the Black woman and says! You cannot understand my new standards and will not fit in, you will slow my progress and I cannot waste time with you". So that what he termed as "violence" on the part of the white man he viciously practices in turn on the Black woman.

We all need patience, tolerance and understanding of the needs of our own people, who are mainly the ones in the long run who really take our interest, before we can gain stature and respect in the eyes and minds of other races. We need our men – not to desert us in reaching out after whiteness, for all his daughters black and half-white are adversely affected by this attitude quite often to the point of trauma. – we need them to invest their talents their energies and their good intentions towards building and improving the Black race, consequently building and improving themselves, "in wisdom and stature".

I commend very highly those of our men who have had the pride and integrity to build happy Black families in spite of the usual difficulties and not using them as a way out - they are our future. We Black women have felt quite helpless in the face of those who have acted to the contrary, perhaps because of our upbringing, but I am sure that none of us feel that we should not do something to correct the situation. So Brother, I ask you and any other Black man who wants happiness for his daughter - you know better than we do how the Black man feels. What can we do to change it?

Sign me
Concerned

Dear Brothers & Sisters:

It is my pleasure to be in touch with wonderful people and the management of a news paper. It is a blessing and a relief to be able to talk with some one who understands me . . .

I am trying to get a group of people to go Africa, Jamaica or any other West Indian Island. I am thinking of people who want to retire or are already retired; people who would like to do things and enjoy the warmth and sunshine of the Island; people who left the Car ribbean many years ago and want to leave this cold place to relax in their homeland. . . .

For those people, like myself, who left home so long ago, let us get together, go home, settle down and secure some land where we can live in peace and harmony for the rest of our days.

In Blackness and Love
Violet Coburn
(New York)

Co-Editor Resigns

Due to pressure of work Brother Wantumi Bumboko, one of the former co editors of Uhuru has resigned the post. Uhuru staff and the Black Community thank Bro. Wantumi for his services to our newspaper.

EDITORIAL

Canada – at least theoretically – is said to be a liberal land where free expression abounds. Judging from the many news papers, pamphlets of all political views and all other publications from pornographic to ultra conservative even definitely racist, it would appear that freedom of expression is the hall mark of the Canadian mosaic. But not for Uhuru. Why? maybe it is understandable, given the situation of past performance. However, before delving one ought to view the overall picture of newspapers and their function. As suggested in the term, a newspaper is really supposed to be the medium through which the public or segments of it can read and learn of events of interest which occur in the world or particular portions of it. As such the established daily newspapers are supposed to carry the stories as they happen and in some cases give a relevant interpretation or explanation.

What happens is (1) people only read what is relevant or interesting to them. (2) The newspapers carry only what they consider important from their frame of reference. As a result, different groups have had in addition to the established news media, to carry those stories that affect their lives and/or which relate to a more personal interest.

Uhuru on the same basis has been established to cater to the needs of a divided black population on the basis of the facts of a common heritage and culture pattern. It reports, interprets and explains, just as the Chinese community paper, the Jewish community paper, the Italian community paper and Canadian national papers. The difference though, is that of late immigration officials in Montreal have been very careful to question many people of African descent domiciled in Montreal about the activities of Uhuru and staff, and the relationship if any, of the black visitor to the immigration department, to the newspaper.

It is very strange that the functions of the immigration department in Montreal, already noted for its intimidating character (people have been said to have jumped from their offices to their death on the street below) extend to the point of overlapping the functions the R.C.M.P., police departments, and even the CIA. Perhaps the idea behind all the unnecessary worry is to intimidate uncertain landed immigrants to the point where fear immobilizes them. They will cease to expose relevant issues and maybe the publication of Uhuru will stop. Maybe there is a general fear of what Uhuru has to say since certain things are better left unsaid. Maybe it is a genuine search for information, but then a direct approach to the people concerned - and their names are printed - could save a lot a of trouble.

All that Uhuru has to say is the truth just as any other legally registered paper in the city of Montreal professes to do. Commitment is commitment and conviction knows no fear of reprisal. How then can an immigration department which has shown some clear contradictions in the past to black people, now stop by any means, the communication media of a black community.

Dear Editor,

I was very surprised to read in the editorial of our community newspaper that black people "have learned to define the sources of injustice and inhumanity". However, in the same issue brother Akintola Chaka blasted in a rather candid manner, at the "irresponsibility of black people in Montreal" and elsewhere. In his article the brother did show clearly that the white conquerors have inflicted most dehumanizing scares on the black man everywhere in the world. It is fair to say that some black people have come to realize the full significance of our past which give them more or less an understanding of how we came to be where we are. But it is unfortunate to notice that many of us so called aware brothers do not go further than that. Many of the people in the "movement" are unable to understand the mechanics of the present society. Brother Chaka's article is only a reflection of this state of affairs. For example he attributes the fact that black people do not relate to each other to the fact that we have been messed-up by the white man. This fact is partly true but if any one of us have ever worked in a factory, he will have noticed that the non-black workers themselves ignore each other after their day's work is over. Lack of solidarity between human beings is one of the characteristics of most industrialized countries and is part of the "divide and rule" system set up by the big bosses in St. James Street in order to get fatter with the sweat and blood of people. We have got to look more deeply into how this corrupt oppressive system works instead of shouting empty slogans.

The editorial has also suggested to us a series of programs which will make us move from a position of weakness to that of supreme freedom - Black Power. Brother editor, you have listed certain needs of the community and you have suggested some very relevant types of activities which could certainly be carried out or at least that we could benefit from although they are likely to be liberal in their nature. I said liberal, may be I should say reformist because you seem to be confused as to whether the programs you refer to (housing & educational projects, voter registrations and all that) are short term objectives aimed at expanding the bases of the movement and strengthening the position of our community or just the ultimate objective which will result in "Black Power". Sometimes the line between black liberalism and white liberalism is very thin. At no time have I seen the real enemies of black people defined in the editorial. I refer to these white people who control the labor market and their puppets like Trudeau, Drapeau Gilbert - the nazi and his gang of benchmen.

We have got to get this shit straight before we start to boast about our dashikis and togetherness because blind folks just cannot lead nobody.

Philippe Boye Filsaime

Dear Editor:

I appreciate your writing about me and would like to thank you and all your staff. Although I am eleven years old, I understand most of what you are printing and what you are trying to do for the BLACK people here and around the world. BLACK is Beautiful and I'm proud of being BLACK and I will try to do good and help our People when I am older.

Thank you again

With Blackness and Love
Yours Truly,
Vanc Ryce McKensie POWER

JAMAICAN GOVERNMENT WITHOLDS PASSPORT

Brother Robert Hill, secretary of the recently suspended publication, ABENG, has been denied a passport by the Jamaican Government. He applied for a renewal of his passport in August, but, despite the fact that an application for renewal is very routine and usually takes no more than a few days, he has only been told that his "application for renewal has been turned down."

Brother Hill intended to go to England to study law, and made this known to the government. In fact, he leaned over backwards to assist the government in their enquiries. He furnished proof that he has been recommended by two QC's, (Queen's Counsels and that the has been accepted by the Inner Temple in London. He sat through a lenghthy three hour interview with the head of security, and gave every assurance that he was going to England to study law and nothing else. Despite these assurances, he is being denied a passport.

This decision by the Jamaican government suggests that they are now deciding who shall go abroad to study law and who shall not. Brother Hill's lawyers have written to the minister of Home Affairs requesting the return of his passport, and are preparing a legal case.

Jamaican Correspondent.

EVENTS

UHURU
937 - 2668

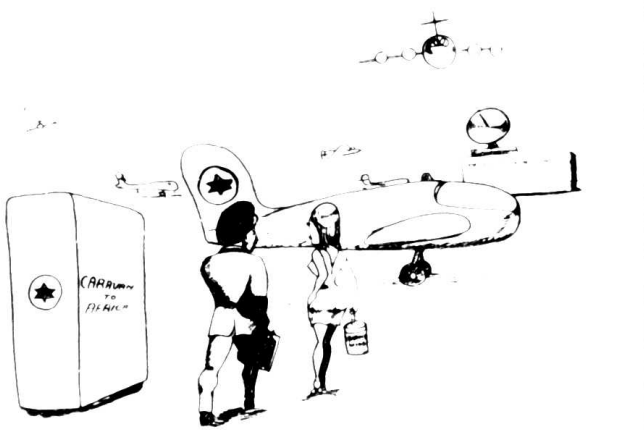
GOODWILL???

News has reached us of a 'Goodwill Caravan' which Canada intends to send to West Africa, it contains four blonde wigs among other things.

What disturbs Uhuru is the fact that though missions of this kind are supposed to be friendly and present an outward show of peace, they are merely political tools used to bolster a fallen image or to build one where it was previously not regarded with any degree of respect. In this light it is impossible to reconcile these political advances; but what is even less understandable is why Canada should try to build an image of liberalism when that has already been shown to be false in the light of its record in dealing with black people in Halifax especially, and in other varying degrees elsewhere, in the light of their double standard immigration policies written and practised. As examples, thousands of Chechozlovakian refugees are now in Canada which is anticommunist, while thousands of Biafrans suffer and die daily with no hope of admittance into Canada, while the fact that the black population from the Caribbean is on a percentage the most qualified in Canada speaks for itself, and to mention the apathy with which the whole Sir George William's affair is being handled is really superfluous. However the most hurtful aspect of this sham, is the fact that the attitude of whites towards Africans have only adopted new forms of expression while being basically the same as that during slavery. During that time they brought trinkets as a token of innocence and goodwill, overstayed and abused their welcome, and then proceeded to exploit a human resource among other things; today they bring 4 blonde wigs, to build a relationship (even if they refused as a governmental form to officially help in a genocidal East African War, and to the south officially send arms and ammunition to the Portuguese in their fight to maintain colonialism against the black population of Guinea Bissau) upon the basis of which to exploit natural resources among other things. Furthermore, the way in which the fact that 4 blonde wigs are present in a goodwill caravan was reported here leaves the listeners to subconsciously laugh at the African since they reinforce their belief in the childishness of the African and in his ignorance. Besides their blatant attempt to impose caucasian beauty standards by creating the inward desire to wear a blonde wig - the highest symbol of feminine beauty in the white world - and the shameless disregard for a different culture and value system are appalling. We cannot sit idly by while these sly attempts in shady dealings are planned to the detriment of our brothers and sisters either consciously and or subconsciously. We can not say it is or is not deliberate, since a man is only a product of his cultural environment, but we must mention the fact of what is happening and what the contradictions are and how they affect black people, in the hope firstly to shed light where there is darkness, secondly that the situation can be remedied and finally that if not, action will be taken to prevent them from occurring again.

Luanga Basheri.

TO AFRICA WITH DISRESPECT



MISSION CULTURAL DOMINATION

GHANA

Undesirables Out

Government of Ghana has ordered all aliens without residence permit, to leave the country within 14 days. It also ordered those whose residence permits have already expired, to leave immediately, and threatened legal action against violators. This is a move to rid the country of undesirable aliens. Government of Ghana, and indeed governments of all black nations can do better to investigate the activities of many alien legal residents whose subversive activities have and continue to threaten the freedom and sovereignty of black people. There are often wrongly landed foreign organizations like CUSO, Peace Corps and many individuals who parade as foreign advisors but whose real assignments are subversive.

Opposition Leader Barred

The newly elected government lost its prospective opposition leader on the eve of its first session when the Supreme Court barred Mr. K.A. Gbedemah, leader of the Opposition National Alliance of Liberals and former Finance Minister in the government of Kwame Nkrumah, from taking his seat in the National Assembly.

The court ruling granted an injunction sought by the candidate of the governing Progress party who was defeated by Mr. Gbedemah in the August 29th election, on the ground that Mr. Gbedemah was not qualified to serve in the National Assembly under the new constitution.

The constitution stipulates that no person may hold public office or sit in Parliament, who while being a public officer acquired assets unlawfully, defrauded the state, misused or abused his office. Last May a Commission of Inquiry found that Mr. Gbedemah had unlawfully acquired more than $40,000 when he was member of Nkrumah government.

IVORY COAST

Jobs for Africans

President Houphouet Boigny of Ivory Coast has ordered that all lowly paid white collar jobs be filled by Ivory Coast workers and not foreigners. Skilled Africans must also be given priority for middle-rank and senior jobs. This is a significant step by the President who considers himself anachronistically as a "black frenchman". It is hoped that the President will lift his country from the morass of foreign exploitation by intensified training if necessary to fill not only lowly paid white collar jobs but all jobs with Africans.

LIBYA

Banks Nationalised

All foreign banks in Libya have been nationalised and renamed in Arabic under a decree issued by the country's revolutionary government.

The action follows a series of steps by the military executive which deposed King Idris 1st, on September 1st to curtail foreign influences in the country. It is expected that the new regime will go a step further to nationalise its oil wealth now being exploited by foreign companies. The regime last month cancelled an oil concession held by a U.S. company.

KENYA

Kenyatta re-elected

Presidetn Jomo Kenyatta was returned unopposed as President for a second term. About 600 conadidates are expected to contest 158 National Assembly seats in elections this month.

All the candidates are members of the ruling KANU party since the opposition KPU party was banned last month when its leaders were alleged to have organized a demonstration against President Kenyatta during which 11 persons were killed and several injured.

By: Kofi

General Meeting at N.C.C.

On Thursday, November 20th, 1969, a general meeting of members and interested people was held at the Negro Community Centre.

The assembly was addressed by Rev. Charles Este, former Minister of Union United Church, who spoke at length, on the founding of the Centre and the needs of the community in 1927. Rev. Este reviewed the environment and social conditions that existed at that time.

Stanley A. Clyke, Executive Director, Negro Community Centre (1949-1969), traced the development of the Centre over the past twenty years from a historical perspective.

Mr. Gerald Saxton, Executive Director of United Red Feather Service, dealt with the changes in welfare structures, financing and planning. He also previewed what is to be expected in the future.

The meeting, which was chaired by Keith Lawrence, was mainly informative, and was the first in a series of meetings to be held at the Centre. Constructive dialogue should explore the possibilities of changing or instituting programs which would be more relevant to the needs of the community.

Brenda Dash

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A TOTAL PICTURE

There have been several suggestions made to get a family newspaper going. It has always been thought a necessity. It has even been attempted in one form on another to have some relevant publication for black people. Some exist today, like "Expression" the Negro Citizenship Association quarterly, the Neg Community Centre reports, the B.L.A.C. newsletter and various other bulletin and newsletters, but Uhuru at this 12th edition, stands out as the most widely read and most relevant to the needs of Montreal's 15,000 black residents.

Brother Kelvin 'Rap' Robinson is caught unusually quiet in listening to a suggestion for circulation being made by sister Marjorie Benjamin.

ORIGINS

Uhuru had its beginnings from the idea of a few people. Firstly the weekly circulated bulletin of the Feb. 11th Defense Committee was the foundation then, and when this became obsolete the necessity for a newspaper became obvious and the time as seen from the existing social climate could not have been more opportune. Moreover, as black people began their trek to awareness across the border in Africa and the Caribbean their papers sprung up. Canada then had only about three newspapers for its black community. One of these was Contrast, which though good in content did not have any political interpretation of events.

Invaluable help and encouragement came from the members of N.C.A. whose office use was priceless.

Sister Brenda Dash brothers Leroy Butcher and Hugo Ford then set about the task to trying to find sponsors and advertisers to sell the idea and get the mechanics set up; they were not too successful. Then along came Kelvin Robinson's suggestion. Said "Rap" pensively "You know if we could get say 150 black people to contribute $10.00 each then we will have enough money for an initial six issues of an eight page bi-weekly newspaper which could be expanded." "Besides the paper will then be truly a community paper".

This idea was circulated with wide approval at the weekly Thursday night rally and before long the name Uhuru was gotten followed by the paper itself. The chief organizer and hardest worker was and still is Hugo Ford better know as Obu from whose house long sleepness nights and dedicated contributions came from many interested workers. Some deserving special mention being (Andrew Booker Rennie) Odinga Mbasa, Gordon Sedoul, Edmund Michael, Kofi, Phillipe Failaime, Leon Llewlyn and Rosie Douglas especially for their contributions in terms of articles and cartoon contributions others being Thomas Daley, Thomas Alfred, Yvonne Greer, Glenda Edwards, Betty Howard and Yvonne Straschan who only represent a few hard consistent workers among the many others too numerous to mention, but whose contribution has been no less valuable. On the resignation of one of the original editors Leroy Butcher, brother Norman Gyles joined Errol Thomas in getting the sixth issue off the press.

ANALYSIS

Reaction was greater than expected. The circulation in Montreal is now 3,000 per issue with 200 subscribers. The demand is even more pressing. Amidst analysis of the past the publication of the next six issues was embarked upon, but one factor was pronounced and that was the fact that the newspaper should not be used for personal attack, but rather as an instrument for teaching, delivery of information and also for analysis of suituation which affect black people.

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FEATURE

FRAMEWORK

The staff of Uhuru has not and will not become insensitive to criticism or impervious to advice. They are in a new field, but no less well intended, and though mistakes have been made, they are determined to admit mistakes and to correct and improve.

As a matter of fact they have for maximum efficiency formed a newspaper committee which comprises the managing editors Hugo Ford and Yvonne Greer, the editor Norman Gyles, a finance committee, advertising committee, distribution committee an editorial board and subscription committee. The newspaper committee has also met and decided on the aims and objects of the newspaper and intend to enforce the necessity of working within the framework of these objectives. The aims and objects are as follows:-

(1) Our objective is twofold (a) To collect and report the facts as they occur and affect us in Montreal, Canada and abroad. (b) To develop a political level of consciousness based on a unified acceptance of the politics of Pan-Africanism. That is the belief in the ONENESS of an African people on the Continent and scattered abroad, and the commitment of these people to the struggle for common advancement, self-determination and total freedom.

(2) To show contradictions and injustices inherent in those institutions which affect black people and pose solutions.

(3) To present an alternative to the propaganda and distortions of the established news media.

(4) To eventually provide a means of employment for as many black people as possible while immediately inspiring black people to initiate independent co-operative projects.

(5) To make UHURU the established black newspaper in Montreal if not Canada.

At present the advertising manager Brenda Dash finds the advertisements in a fluctuating state, and offers her thanks on behalf of Uhuru for those who have bought and are buying advertising space, in the hope that by advertising, more black people will support each others business. In finance brother Amega (Ronald Ambrose) finds the task of financing a paper by an issue basis, a difficult one, but hopes eventually to have a solvent paper. The circulation managers Betty Howard and Kelvin Robinson, are in the process of organizing a more efficient and broader covering system for Montreal, while Sister Glenda Edwards find herself very busy with out-of-town circulation. Sister Yvonne Strachan, on the other hand, would like to see a subsribers list of 1000 instead of 300.

Circulation's workhouse Betty Howard takes time off the enjoy some thing funny

FOC ON U

Brother Ronald Ambrose of finan lie Samuels while co-managing ed

Photographer Kenny Williams catch scription. A brother lookds on.

Advertising Brenda Dash makes o Uhuru office book counter

ARTICLE

:US
HURU

-hecking business with sister Ju- - Yvonne Greer uses the phone.

Yvonne Strachan finalising sub-

int to brother Richard Daley over

NEW OFFICE

Notwithstanding the difficulties inherent in innovation, the staff of Uhuru has had to move to a new office located at 2554 St. Antoine St. because of the active participation they have to cater for every 'press week'. The office is housed on the ground floor of an apartment house and sports a big sign on its glass window. Inside, the front office portrays many picture posters, a map of Africa, a donated electric clock, and a painting, while above the doorway the red, black and green nationalist colors of Africa hangs imposingly. A desk with a business phone which rings no less than 20 times per day faces a glass counter in which donated books for a proposed reading room are displayed. Behind the inner room a larger work room with self made desks and shelves is found, and in one corner a filing cabinet stores all Uhuru material.

A picture of Elridge Cleaver decorates the toilet door and on the opposite wall a poster with a poem by Langston Hughes highlights the position of black youth whom Uhuru is trying to help education - wise. The poem is "What happen to a dream deferred".

Some say that the picture of Elridge Cleaver has found a symbolic location, but brother Obu the managing editor maintains that the only significance is that of inspirational value. Like Elridge, we must never stop the work against injustice. A coat rack, a heater, some eight chairs, an electric kettle, and coffee making accessories are the only other visible objects within the work room; when not in use for editorial board meetings and other group gatherings it will be used as a reading room.

THE FUTURE

Pressures they have had, as is the case whenever some thing new faces a conservative society, but they are managing somehow to print news from all over the world and somehow the idea of a oneness of black people based on the similarity of the "black experience" seems gradually to be wearing away the idea of a Black Canadian, American or West Indian to mold a new one based on Africanism.

Richard Lord delivers some stately advice and photographer Kenny Williams is quick.

OPEN HOUSE

All this and more over 300 peoples were able to see and comment on as achievements on Sunday November 30th when an open house marked the official opening of the Uhuru office. Subscribers and advertisers as well as contributors were at short notice sent an invitation for the event, and all other family members were expected to attended. The invitation is still open. However on Sunday everything went fine, and after all the talk, tea, coffee, and other snacks, and after all the appreciated encouragement, the staff were right-back to start facing the challenge, mounting the difficulties and stifling the pressures.

Some avid UHURU readers and staunch supporters mix ages and conversation while relaxing during "Open House" on Sunday November 30th at UHURU'S New Office.

It is hoped that within the immediate future more news from the Montreal community will be reported; lack of emphasis on this aspect of the paper has been a constant valid critism. With the services of more reporters and with the help of more contacts within the community, the staff hopes to block this leak in their machinery and sooner or later when solvency becomes more fact than wish - an increase in paper volume and publication rythm will also crystalize into reality.

Soon a reading room will be established in the back office and hopefully from the disemination of ideas in Uhuru, the ideas now floating around concerning the attainment of a black library and the formation of a black cooperative will soon see fruition.

Uhuru has been called racist, dogmatic, too weak, too personal, among other diversified opinions, but the work must be done and of what has been done positive results have already begun to ensue. Uhuru does not ask for agreement with its political content but it does seek always to show the truth. If the staff could have taken it from scratch through negativism on to a positive base to be given recognition by New York Times (front page) and other established news media then maybe the task has been rewarding and maybe the next step is that of making Uhuru the permanent established black voice in the midst of injustice and degradation. They must and will press on.

Staff Reporter

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HISTORY COLUMN -

In the last two columns we dealt with the two most dominant of political systems that existed in Ancient Africa as exhibited by the highly centralised city state of the Zulu people and the stateless society of the Tallensi, in each case making the harmony, between the people's existence and their society or state, very explicit. The point being, that in this process our traditional institutions were exposed, so that careful attention can be paid to those institutions that may be relevant and meaningful to us both today in our present situation, and tomorrow in our future societies. In the following series an attempt will be made to analyse the clash between Europe and Africa, between two completely opposite cultures and value systems; thus the clash between two widely opposed political systems, and the reasons why one dominated the other. However, before this is done, some light must necessarily be thrown on the white European system and its foundations.

Foundations of European Systems

A peoples values are always the basis of their political and social systems. Europe, for that matter, the whole white Western civilization drew its value systems from two dominant sources - Greeco-Roman civilization and the Protestant Ethics.

The people of the Greeco-Roman world valued order and control while they looked upon any form of emotionalism as primitive and degrading, thus their values and philosophy of life tended to stem not from their sensual experiences within their environment but from higly intellectualised logic, hence their invalidity even today. Thus States were highly centralised with strict organisation, administration, government and law, and as status or rank was associated with accumulated wealth, ruling classes developed. The law of the white Western civilisation is just a development of Roman Law which was supposed to derive its force not from customs or traditions but from proper authority, thereby favouring the interest of the State, as seen by the ruling classes, before the interests and liberties of the people. The interest of the Roman ruling class, since it was based on wealth, was mainly military and economic. Their machinery to facilitate conquest and maintain supremacy for economic benefits was highly developed and efficient. However, disharmony within the Roman Empire was too much for the highly centralised state to withstand. Rome fell apart due to two main factors: too much conquest caused the administrative machinery to be too thinly widespread, therefore they grew weak. Although they had enough wealth and land, they still found it necessary to police the rest of Europe simply to wield more power and to intimidate people for fear of losing what they had already secured, on the other hand, although superfically, Rome seemed to be overly prosperous, there were, underneath this mask of prosperity, teeming masses of exploited people, degraded into subhuman standards of living and poverty. The analogy here with the present day U.S.A. is quite obvious and just as the Romans failed to foresee their inevitable doom, so too do the Americans.

The next source of their value systems, the Protestant Ethics was derived from an attempt to change the Roman Church. This attempt to provide change inevitably became tied up with social and economic revolutions, and the resulting effect was that new forms of culture and attitudes evolved. These new forms were based primarily on the idea that each man must interpret what is right or wrong according to his own conscience. It was the beginning of that luxury, now called individualism. In addition to this came the work hard/pray hard syndrome which was a religious sanction of man's daily business and material prosperity. These two news aspects together, led to the aggressive acquisitive impulse, and to competition both on individual and national levels These Protestant Ethics combined with Greeco-Roman values procured capitalism and imperialism in which Protestant England and Holland led the way. These were the value systems that were reflected in the white people who clashed with Africa in the 16th Century.

Why Africa Lost in the Clash

First it must be understood that, we are dealing with people of completely different natures and cultures. It was never the nature, or better yet, never morally just, of Africans to dominate their fellow man. Africans fought wars but never for the sake of conquest of people or resources; usually it was due to social differences which were easily patched up. Added to this is the fact that they never developed the machinery to maintain supremacy over other people for the simple reason that this was not valued. It must also be remembered that they were attacked by a people who were previously welcomed. Moreover, the Europeans had superior weapons, the form and material of which originally they had copied from Africa and Asia, where they were used for peaceful means, and developed for destructive means because of their long drawn-out European wars. However, the most effective weapon used on the Africans was brainwashing. The medium for this brainwashing was Christianity through which the Europeans succeeded in changing the institution and value systems of the Africans, thereby putting them out of harmony with their own society. The result being slavery, physchological insecurity and inferiority. In the coming issues we will deal with the effect of Christianity on Africans.

Odinga Moasa

CHECK POINT

ST. VINCENT, WEST INDIES

Tragedy struck the east coast community of Sandy Bay last week. The poverty stricken inhabitants of the area, salvaged the cargo of a wrecked schooner which was carrying barrels of methyl alcohol. The residents mistakenly drank the liquid. Result 50 people were hospitalized of which 18 died including 5 between the ages of 5 and 15.

BOLIVIA

Bolivian gold miners presently occupy installations of U.S owned "South American Placers", largest gold mining company in the country in protest against bad working conditions, and the smuggling of gold out of the country.

MONTREAL

On Tuesday November 4th, the passports of the Trinidadian students who were arrested at Sir George Williams University on Feb. 11th, were returned to their owners. A petition, signed by the eleven Trinidadians, was drawn up, and owing to the fact the Trinidadian government consented to the restoration of the documents, the whole process was facilitated. The Trinidad High Commission in Ottawa also arranged for a special immigration visa to be granted to the students, most of whom had no legal status in this country, since they are no longer registered students at a university. Thanks are in order for Mr. Matthew Ramcharan, the High Commissioner to Canada.

UNITED STATES

Howard Bennett, a civil rights exponent in the United States, has recently stated that the American armed forces are fast heading towards a racial dilemma. Mr. Bennet who as a member of a commission of enquiry of eight, has recently returned from a fact-finding tour of U.S. bases in South Viet Nam, has said that the division between the black and white forces in constantly becoming more and more acute.

OTTAWA

On Friday November 14th, 50 Black people demonstrated in front of Ottawa's skyline hotel. The brothers and sisters were protesting the fact that a "South African Week" was being celebrated in the hotel. South African food was the special for the week.

CANADA

It has been brought to our attention that the Catholic and the Anglican churches have donated $15,000.00 to the Black United Fund under the chairmanship of Howard McCurdy for the purpose of doing black community work.

CALIFORNIA

The Black Panther Party is gathering photographs for a book about the Party. The book will be a photographic history of the party and the economic political and social injustices which the people's struggle is fighting to eliminate; meanwhile the Richmond Branch of the Party reports a campaign by the police in the area to discourage parents off the "Breakfast Program".

WASHINGTON, D.C.

Black producers of Black T.V. shows across the U.S., recently met in Washington to discuss an organized approach to the "urgent problems" confronting Black people. In the light of recent moves by sponsors to cut back support, or to reduce black influence in programming a new strategy has become necessary.

UNITED STATES

Despite the international arms embargo, South Africa as the object, has been a major recipient of U.S. military equipment. According to figures recently released by the Pentagon during 1962-1968, South Africa received 17.7 million dollars. The U.S. has "supported" an arms embargo against South Africa since 1963.

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DEAR SISTER

Every time I get involved in any long conversation with my white friends they usually end up asking me what Black Power means. I have heard so many definitions of the term that I don't really know which is the correct one myself. I want to be clear on that so that I can really sock it to them the next time they ask me.

A Black Brother

Dear Brother,

If you as a Black Man would strive to be a manifestation of Black Power, then you would not have to verbally define Black Power to anyone, for others would see it in you.

To some of our own people Black Power is "burnt" white power or white power in reverse; Believe it or not your enemies (white friends) like this shaky definition, because they would like to believe that all Black people want is to take the white peoples position in society, Furthermore, it shows him that you're ignorant of yourself. He knows what Black Power is-He found out about it 400 years ago when he went to Africa, as a result he brought you to "his" Western World.

To get a clear picture of what Black Power is today and what it will be tomorrow, you will have to check the past out.

Visualize a culturally rich society, politically stable, a society built on soil that provides all the natural resources and vegetation necessary to keep that society economically secure and free from hunger and famine. A society protected by strong Black Warriors! That was Black Power and that's what your enemy saw four hundreds years ago.

Black Power can be manifested from within too. If you can learn to love Truth, Freedom, Justice, Dignity and Peace, then you will be feeling Black Power and would therefore Fight against all odds to retrieve Black Power and to be yourself-a symbol of Black Power. Before you can be a visible picture of Black Power you have to saturate your insides with that which is necessary to produce Black Power.

Brother John Clotrane felt Black Power inside and he gave to us "A Love Supreme"; Brother Julius Nyerere should be an inspiration to you-he is striving to make a Tanzania for the Tanzanians (Black People). Brothers Malcolm X and Patrice Lumumba died because they personified Black Power. Do you still want to verbally define Black Power?

CURRENT EVENTS

ON THE WESTERN FRONT

The tour throughout Western Canada by Brothers Rosie Douglas and Gordon Sedoul (which is not yet completed) has so far achieved its short term objective. Necessary links of communication have been established with black people. UHURU has been established as the primary vehicle of communication.

The political, economical, social and cultural problems facing our people are identical throughout Canada. The degree of oppression in each community arising out of the racist nature of this country tends to vary depending upon "socio-economic" conditions.

There has been a marked increase in the intensity of racist oppression since the February 11th confrontation at Sir. George Williams University. This, however, has had the positive effects of heightening covert contradictions, increasing political consciousness and causing necessary polarization within the black community. Such necessary developments make conditions very difficult for those Negroes "to stifle revolutionary zeal particularly among black youths" under the distinguished patronage of governments, government agencies and ecclesiastical groups (example, Catholic and Anglican Churches).

To mention a few progressive Brothers and Sisters contacted - John Sylvester, Abraham Nawd (Brandon), Harcourt Shaggot, Tom Millington, Horace Patterson (Winnigep) Len Keith, Selwyn Murray, (Regina), Ken O'Brien Carlos Franco, Merle Baggio, Greg Johnson (Vancouver), Ursel McIntyre (Calgary), Alfred Fraser, Michael Lancaster, Leo Joseph, Steve Helope (Edmonton), Winston Rennie, Marilyn Sargeant (Lakehead). The outlook for the future in terms of serious community work looks promising. Our long term objectives projecting on the national level, then on the international level will only be accomplished through hard, thankless work and unending sacrifice in the service of our people.

Since some Universities have promised to make donations to the Defense Fund early next year, it will be some be time before we can determine the full financial success of the trip. So far, close to $2,100.00 has been collected (of which we are expecting to repay to the University of Toronto $680.00). Donations to UHURU amount $150.00. A more detailed report will follow in our next issue.

Staff Reporter

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THE GAME IS OVER

Another incident took place this summer at Man and His World where a black man fell victim to the racist police.

Brother Michael Paris was arrested on charges of disturbing the peace and refusing to circulate. The first was laid because he apparently raised his voice, and the second, because he wanted to pick up his jacket from the ground a few yards away. Brother Michael went to court on Nov. 29, for the fifth time to defend these charges.

The Defence Lawyer asked the Prosecutor if he had not raised his voice when speaking to the Brother. He replied yes, he raised his voice to the Brother because there was a lot of noise in the background. Thus, he cancelled out the ridiculous charge on the brother

It was apparent that the Police wanted to arrest his quota of niggers that day.

The Judge saw the game, realized it was over, and dismissed the case.

Sister Obiageli

PRESS RELEASE - PROJECT: THINK INDIAN

Think Indian, like many other groups is striving for a turning point in the social, economic, and political situation that the Indians are forced to live under. Due to the present educational system, there is a disastrous casualty rate. The statistics of Indian school dropouts prove this, as well as the countless amounts of alienated youth. This is because:

- The schools are not meeting the needs of Indian children.
- The schools are destroying the Values and are not building on the background of Indian children because they are being sent to alien schools.
- The contents of courses in schools give a false image of the Indian. The school creates much personality conflict within the student himself.

Think Indian is a project which is run by Indians for Indians. We, the Indian youth, who have suffered by the system feel that the need is NOW to remedy some of these grieviences by providing an alternative. We feel that the only way that we as Indians can survive, is to stop seeking help from the very society which oppresses us and that the answer lies in Indian unity and communication. We hope that this project might bridge the gap between the reserve and the city, in providing a sense of continuity between the two communities. The reserve and the city are two ways of life; and most often our people feel that they must choose one or the other. We hope that through this project, we may prevent this loss of valuable human resources by providing an alternative.

The proposed curriculum of courses which have been suggested are as follows: A course to give very basic sociological concepts for tools of analysis to use in the study of the city as well as in the study of Indian peoples today. A course on Indian history. A course of studies on the present issues in the indian scene. A course of studies on the social, political and economic situations in the world today and how it relates to the present situation of Indians. A "Free University" situation where the students involved will share skills to expose and perhaps interest other students in certain fields.

Caribbean Choral Society prepare for nativity program to be held on December 20th.

BLACK NATIVITY SHOW

The fact that black people have a wealth of talent goes without saying; however, in music this quality is supereminent.

Over this holiday season, the Caribbean Choral society will be presenting "Kuzaliwa Kwetu Kweusi". Director-producer Cecily Bonaparte has cleverly combined folk and calypso music into a nativity program which may be described as being mod and non-traditional. Marian McLean, the show's choreographer has imagin tively introduced movements which r flect part of our heritage. In all the scenes there is the noticeab absence of the conventional white a gels in white gowns. Instead we ha an atmosphere which is quite releva to black people.

The program will be staged at t WestMount High School on Saturda December 20th at 8.30 p.m. Th evening of entertainment should b unique.

A CASE FOR BLACK STUDIES AT McGILL

The move to demand a Black Studies Programme at McGill comes as a result of black students realizing the irrelevance of McGill's system to the realities of life. In fact, the students are demanding more relevance precisely because, we recognize that most of what we have learned has no real relationship to the way the world operates.

Perhaps even after the above assertions, one may still question the validity of a Black Studies Programme at McGill? Why McGill? These question may well be asked of almost any university in North America, and there is one answer to them. The fact is that, the North American society, their schools, their education, suffer from white racism. This racism is both conscious and unconscious. It appears in a variety of ways – one of the most effective ways being in the universities in the intellectual traditions of the study of our own subjects.

In fact, McGill University is still one of these universities which participate in what amounts to societal myth – building, which affects black as well as white students. The result is that the white population entrenches itself more in its maze of racism. The black population go on learning and adopting more of the values of the white man, while white McGill continues to deprive the educational process of its most vital function: To prepare students for the society in which they must live.

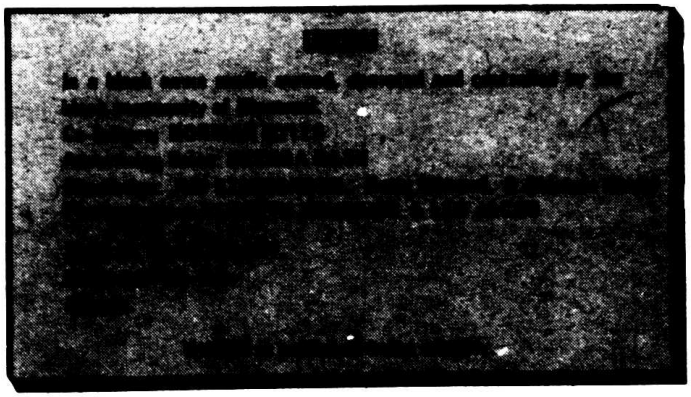
As is the case with almost all the universities in North America, basic inequities and incongruities infest the structure of McGill as an educational establishment. It is, hereby, proposed that a Black Studies Program can greatly assist in reforming this institution and act as a basis for attack against conscious prejudice, which is easy to identify, and unconscious racisin, that simple lack of awareness, the ignorance from which we all suffer in white North America.

The demand for a Black Studi Programme at McGill Universi comes mainly from two consideration Firstly, it comes from the black man desire to know more of his own hi tory. In fact, it can be said that t black man knows a great deal mo of 'white' history than he knows his own history. This, together wi the fact that the black man in t Canadian Society is constantly co fronted with a dominantly white s ciety television, the press, t educational system, is sufficient convince the black man that this a white society run by whites excl sively for whites.

Secondly, a Black Studies Pr gramme will be effective in counte ing the tendency to projection whic is common among whites, that kir of projection which imagines t black man as harboring violence ar hatred. The whites must be made understand that they are the on who really harbor this violence ar hatred, with black people mere reacting to the white man's brutalit The rape of Africa, the oppressio and exploitation of black peop throughout the whole world are a too indicative of this violence an hatred. No less indicative too the racist cartoon put out ru recently by the PAPER. It is on from an open examination of the blac experience that the whites can b made to understand the realitie about themselves and the black mar Such an examination we see a being the purpose behind the Blac Studies Programme at McGill.

It is now left to McGill Universit to meet this challenge successfully both as part of the Canadian societ and as an educational institution i itself an institution geared toward the pursuit of "truth". It will eithe accept and sanction such a programm and be the better for it, or it will fa in its duty and suffer the conse quences for it.

Roosevelt William



Rap says, 'Don't do your own thing'

(Reprint from Milwaukee Courier, November 1, 1969)

When a race of people is oppressed within a system that fosters the idea of competitive individualism, the political polarization around individual interest prevents group interest.

Therefore, individuals strive for personality as opposed to racial identity or Nationalism. This country - america - has always sold the concept of individualism to oppressed people. This has been and still is, a deliberate attempt to weaken the racial bonds and destroy the peoplehood among oppressed people. For years america told Blacks "DO YOUR OWN THING", as long as it's "WHITE". Now, however, since america concedes Blackness to Blacks, the oppressor now says, "Yeah, DO YOUR OWN THING," as long as it's "american". For if America can convince Blacks, Puerto Ricans, or any other group of people with a common problem that their problem is not a problem of Nation or Race, then there is little danger of a Nationalist People's struggle. For if there is no Nationalist People's struggle, there can be no total people's war.

If the slaveholders can convince Black slaves that Black slavery is an american problem, then Blacks must look to america for the solution. But even further, in giving her solution she convinces slaves that slavery is a problem of certain individual slaves, then she has succeeded in turning a problem of Nation into a cause of individuals. At this point where individualism succeeds, then Freedom becomes relative, and individuals settle for degrees of freedom. Slaves must always realize that slavery is the problem of the slave.

Freedom is an absolutism, and must remain so. You are either Free or you are a slave. Individual freedoms, or the right to "DO YOUR THING" is a counter -revolutionary force in a people's struggle. For if "YOUR OWN THING" is not the right thing, that is if it does not advance the struggle, then you CANNOT "Do Your Own Thing".

Most Black people in this are proud and individual. They are the protectors of a Black life style, but not each other. In other words, they are proud to claim Ray Charles, naturals, poor people's food (now called soul food), Malcolm, . . . and everything Black and known, or known to be Black.

Militant Blackism is being projected to the point of political idealism. It is the political ideal for the oppressor, for it allows the slave to be proud while he is slaving, and it does not affect his status as a slave. It has become profitable, fashionable, and even necessary to be Black. (In that order). We cannot allow a program of limited color identification to substitute for Revolutionary Nationalism.

There is no place for Black Individualism in a struggle for Black people- hood. We must extend the concept of Nationalism to include the politics of Revolutionary Black Nationalists. All their right to nationhood, for it is through these nations that alliances may be formed and a people's struggle waged.

"Those who profess to favor freedom yet deprecate agitation, are men who want crops without plowing up the ground."

Frederick Douglass

Subscription Appeal for the New Year

Our subscription department is looking forward to continued success in the coming year by receiving lots of new subscribers. We suggest that all "UHURU" readers assist by taking out subscriptions as a gift for your friends and families.

We do feel confident that we would receive your co-operation and full support. Please fill in the "Subscription Coupon" below and post it in to us as early as possible.

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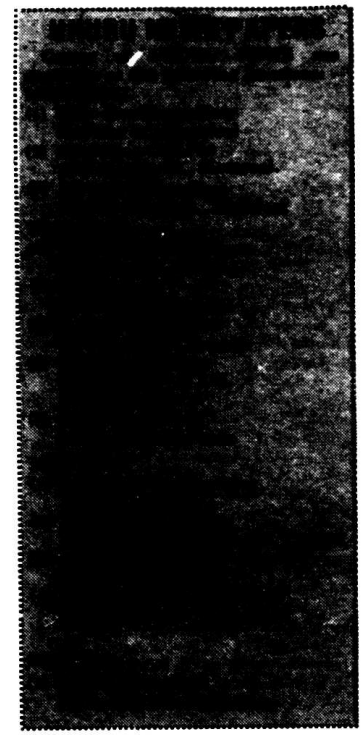

INJUSTICE IN THE "HOUSE OF JUSTICE"

In June 1969, the Latin American Pavillon at Man & His World celebrated a Haitian week. At the opening of this event, the flag of dictator Papa Doc Duvalier was taken down, burned, and the flag of the revolution was put up at half mast. A wreath was laid below; all was done in honour of guerrila fighters killed in Haiti. Shortly thereafter, a charge of Arson was laid against Brother Philippe Filsaimé.

Brother Philippe went to court to defend the charge for the 5th time on November 19th.

The Crown Prosecuter seems to be doing more than his job in trying to prosecute the Brother. He apparently could not make it to the courts to prosecute the other cases for the day, but made a special appearance for Philippe's case and immediately went into his racist act. He demanded that the Judge impose a 14 year sentence. The defence lawyer pointed out that the arson involved here was the burning of a flag and not of a building or buildings endangering people's lives and that he couldn't be likened to a grand arsonist. But the Crown Prosecuter seems to have an inner force which drives him into tantrums and extreme emotionalism for this case involving dictator Papa Doc's Hatian flag and a black man.

The Judge, apparently realizing the blatantly ridiculous implications made by the Crown Prosecuter, did accept a definition clause in the code book which is a fraction, but only a fraction, les serious, but is nevertheless sending the case up to trial. The Judge fully realized the case should be dismissed. This necessitated the Brother having to spend another sojourn in the municipal jail, loosing time from work, and having to raise another $150, as his bail was raised from $200. to $350.

His trial comes up January??. A show of Brotherhood in Blackness would be for everyone to come down to the Court on this day and support the Brother. A "Rally" should automatically be held at the Court WHENEVER a Brother or Sister is appearing.

Sister Obiageli

BULLETIN BOARD

For the latest Calypso, Rock Steady and Reggay sounds, check out the Caribbean Record Club, P.O. Box 923, Montreal 101. 844-2152.

French classes have now begun at the Negro Community Centre every Monday at 8:30 p.m.

February 11th Defense Committee will hold its weekly fund raising party Saturday night at the Coal Pot - 2155 MacKay. Donation: $1.00

Caribbean Society of Sir George will sponsor a dance on Dec. 20 at Carpenter's Hall - 3560 St. Lawrence Blvd. Band and Records. (continuous music).

This month UHURU'S Family Fund Raising Party will be held on Saturday December 13th. For further information: call the office 937-2668 (special treat instore for you this month).

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